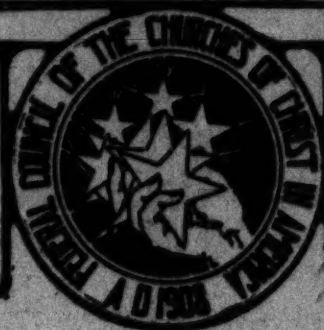


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FEDERAL COUNCIL BULLETIN

Vol. 5 No. 4



June-July, 1922

IN THIS ISSUE

**The "Social Gospel" or the "Gospel
for the Individual"?**

"Let us be done with setting the 'social gospel' and the
'gospel for the individual' over against each other. Each
is but a partial phase of one indivisible whole."

War and the Churches

**Conference Urged in Place of Economic
Combat**

**Church Leaders Discuss Community
Co-operation**

Current Activities in Co-operative Fields

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

THEOLOGICAL
SEMINARY

JUL 28 1922

The "Social Gospel" or the "Gospel for the Individual"?

LET us be done with setting the "social gospel" and the "gospel for the individual" over against each other. Each is but a partial phase of one indivisible whole. The "good news" announced by Jesus is a message for the transformation of personal character, but character is a matter of social relationships. There is no such thing as an isolated individual dwelling in a social vacuum, any more than there is a society which is not made up of individuals. So there can be no real preaching of the individual gospel apart from its social meaning, nor any effective proclamation of the social gospel that does not rest on an appeal to individual hearts and wills. Let us teach the gospel in its fullness and its unity, remembering the Apostle's word to "declare the *whole* counsel of God."

The misgiving on the part of many Christians concerning the "social gospel" is that something else is being substituted for a personal experience of the saving power of Jesus Christ. To the degree that this may be the case, the misgiving is justified. There is nothing to take the place of the experience of Christ in one's own heart. George Fox records the basic fact in the religious life of us all: "Then, O then, I heard a voice which said, 'There is one, even Jesus Christ, that can speak to thy condition.' And when I heard it, my heart did leap for joy."

A Christian society can begin in no other way than it began on the shores of Galilee,—in response to Jesus' call to the individual, "Follow thou me." *We shall never have a better world except as we have better men.* Changed environment is not a substitute for a changed heart. Nor shall we get a greatly changed environment until men's hearts are changed. The City of God will never be built on the earth at all except as individual men and women in increasing numbers find a new motive and new power in their lives and deliberately commit themselves to the way of brotherhood and love and service incarnated in Jesus Christ. This we must

make so clear that none can ever doubt that it is the unchanging foundation of all the Federal Council's work.

But, on the other hand, to save the individual members of society is not all that is necessary to the saving of society as a whole. Onesimus and his master were both saved individuals, but the society in which they lived was so un-Christian that one man owned the other. The president of a corporation and its employe may be Christian individuals but both involved in a competitive industrial order that denies to one an income adequate for a worthy life. Not only the motives of individuals have to be Christianized but also the social organization and the inherited arrangements in the industrial, the racial, the international and every other realm. For it is this social environment, in which the individual has his being, that for good or ill is all the while affecting personal character.

This means that the church must definitely set itself to moulding public opinion. For it is public opinion which is chiefly responsible for the social arrangements under which we live. The liquor traffic was not abolished simply by keeping the man away from liquor but by a group sentiment that decided to keep liquor away from the man. Slavery did not cease by the conversion of slave-holders one by one. Duelling was not banished by dealing with individual duellers. A tide of Christian public sentiment had to be created great enough to break through the inertia of existing forms of social organization and to create conditions more consistent with Christianity.

So also today. If we are to have a Christian society, Christians must come to a common mind on the meaning of Christianity for contemporary issues and then express that mind so unitedly as to influence public opinion. In the development of such a Christian public opinion an organization like the Federal Council ought to render an indispensable service to all the Churches.

S. M. C.

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A Journal of Religious Co-operation and Inter-Church Activities

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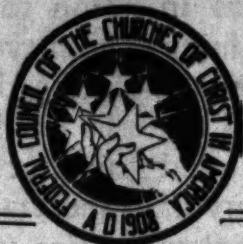
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JUNE - JULY, 1922

Church Leaders Discuss Community Co-operation

By HERBERT L. WILLETT

THE growing interest in hundreds of communities in the cooperation of the local Christian forces has seldom been more clearly evidenced than at the Conference of Executive Secretaries of Councils of Churches (State and Local), held during the first week in June at Chicago. Representatives from more than forty federations and councils of churches, all the way from Seattle and Los Angeles to Portland, Maine, and from Duluth, Minnesota, to Atlanta, Georgia, were in attendance. The discussions of the Conference left no room for doubt that wherever there is a group of Protestant Churches there is need of some closer tie than merely a ministerial association to bind them together and enable them to serve the community more effectively.

The gains to local churches from federation were constantly emphasized. Dr. E. T. Root, Secretary of the Massachusetts State Federation, sounded a keynote in these words:

"Federation will truly serve the churches, if the right conception of what a federation should be is kept in mind. By a 'federation of churches' is meant **THE CHURCHES THEMSELVES AS CHURCHES CONSULTING AND COOPERATING** together through accredited delegates for all accepted common tasks. The besetting temptation is to make the federation an independent agency to do things for, or instead of, the churches. This temptation must be sternly resisted. The new civic and moral power which the churches gain by cooperation, and the increasing tasks and responsibilities, mean that church members will no longer be sick with spiritual dyspepsia from hearing so much and doing so little!"

Throughout the sessions of the Conference, special emphasis was laid upon the importance

and the success of cooperative evangelism. Dr. Charles L. Goodell, Secretary of the Federal Council's Commission on Evangelism, declared:

"There never was a greater desire on the part of the churches for federated evangelistic movements, with the emphasis on pastoral and personal evangelism. With the secretaries of evangelism in the different denominations we have held federated meetings in more than twenty cities and the pastors have together planned to present a united evangelistic front. The problem which now faces us is—How can we make this program more widespread. Memorials have come to us asking that the whole country shall give itself to preparation for a country-wide evangelistic movement next year. If this is done, the Federations must devote themselves to such wise planning as will not only cover their own field, but will reach out into the outlying districts, so that, with the help of the denominational agencies, the entire state, and so the entire nation, may be covered."

In several cities the Federations have been most successful in uniting the churches in an intelligent understanding of civic matters. Perhaps nowhere has this been more true than in Pittsburgh. Secretary Zahniser of that Federation discussed this subject as follows:

"The chief achievement of these years in civic affairs has been in the way of determining the place interchurch agencies should have in them. That place is practically the one of the prophets of old who stood on the wall and cried aloud to warn the people against any enemy of the common welfare, or to call them to higher ideals. Like the prophets, too, we must sometimes be very explicit and say to some one in a position of power, 'Thou art the man.' At that point our part stops. We have no business prosecuting law-breakers or organizing political campaigns to put our friends in public office. It is our job to 'keep the facts before the public till the public change the facts.'"

One of the most interesting problems discussed in the Conference was that of the work of the State Federations, several of which are coming to be recognized as of great significance in the cooperative movement in rural communities. Surveys made in Ohio by the State Federation revealed astonishing conditions both of overlapping of churches and of neglected areas in many of the counties. These can be remedied only by some such interdenominational adjustments as those which the Ohio State Federation has fostered in developing community churches. In speaking on this point, Dr. Roy B. Guild said:

"The great test of interdenominational cooperation is the rural community in which there is not room for three or four churches, but in which that many are now trying to exist. Unless the denominations form State Councils and Federations of Churches through which to grapple sanely and earnestly with this problem,

conditions will not be widely improved. Because so few States have interdenominational machinery the people of these communities are now taking matters in their own hands. Possibly this will be the way to solve the problem, but it will be a wasteful one. When the denominations meet together in a State Federation to consider their relations to each other, county by county, principles of comity are developed which not only eliminate competition in small communities but make provision for unchurched communities. A State Federation Secretary can also be of great service to the cities with a population ranging from 5,000 to 75,000, which cannot maintain their own local secretaries but need guidance in developing cooperative work."

Many other important problems of cooperative work, such as religious publicity, the relation of the church to the motion picture, the work of women in the federations, missionary activity, and the financial support of federation work were discussed. Addresses dealing with outstanding problems of religious life and work,

which limits of space prevent summarizing, were given, including, "Fundamental Problems of the Church," by Dean Shailer Mathews; "The Evangel for our Day," by Rev. Charles W. Gilkey; "The Ethics of Jesus in the Church Today," by Professor A. W. Small; "The Church and Religious Education," by Professor T. G. Soares; "The Church and Industry," by Rev. A. W. Taylor; "The Church and Race Problems," by Dr. George E. Haynes; "The Church and International Goodwill," by Rev. Sidney L. Gulick; "The Ideals and Objectives of the Cooperative Movement," by Professor Ernest D. Burton; "New Tasks for the Church Today," by Professor H. L. Willett. Each morning a half hour study on "Prayer" was led by Dr. William Chalmers Covert.

The Divinity School of the University of Chicago acted as host. A closing banquet was provided by the Chicago Church Federation.



EXECUTIVES OF THE FOUR STATE FEDERATIONS

United Christian Sentiment Leads to Action

Steps for Protection of Near East Christians

THE recently announced decision of the United States Government to join with representatives of Great Britain, France and Italy in making an investigation into atrocities against Christian minorities in the Near East is a gratifying illustration of the power of Christian public sentiment, when clearly focussed and expressed.

Said a widely known international banker to one of the members of the Federal Council's Administrative Committee, a few days after the daily press carried the announcement of the Government's decision: "I give to the churches, and particularly to their Federal Council, the credit for having done more than any other factor to bring this about. Two weeks ago it was reported, in what seemed to be an inspired utterance, that the invitation to join in the inquiry would be declined. But it became apparent, especially through the appeals from the churches, that the tide of public opinion calling upon our nation to assume its share of responsibility was too great to be ignored."

In the last issue of the BULLETIN was printed the appeal which was sent from the office of the Federal Council to all the Protestant pastors in the country, more than 100,000 calling attention to the facts and urging action in influencing public opinion and national policy. A memorial from the Federal Council on the subject was also laid before the government by the Washington Office of the Council.

Memorials and petitions also poured in to Washington independently from churches and groups all over the country. The petition presented by a delegation headed by Bishop Alfred Harding and bearing the signatures of Bishops Brent and Manning of the Protestant Episcopal Church, Bishops McDowell and Hamilton of the Methodist Episcopal Church, and a group of pastors in Washington and vicinity is typical of the aroused Christian sentiment. It expressed the hope that "the Powers directly concerned may be informed in no uncertain terms of the interest of the United States in the situation and of the readiness of the United States to use her good offices to prevent the suffering which American citizens are, by their contributions and services, doing so much to relieve."

After the special invitation came to the Government to join in the investigation, the following telegram was sent on May 17 to President Harding by the Commission on International Justice and Good-will:

We are convinced that the Christian sentiment of the country would strongly support your acceptance of the invitation to join with Great Britain, France and Italy in investigating reported atrocities against Christian Minorities in Asia Minor. Federal Council of Churches some weeks ago took action urging moral responsibility of America for protection of Armenians. Is not the present invitation an opportunity for moving in this direction?

Messages with similar import were sent to Washington from the various denominational assemblies that met in May and June.

MID-WEST INTEREST IN CHRISTIAN INTERNATIONALISM

Four of the State educational institutions of Missouri have this season done an unusual thing. Through the initiative of Mr. A. R. Elliott, Y. M. C. A. Educational Secretary for the Southwest, Dr. Gulick was invited to speak at the State University, and at three of the State Normal Colleges during the first ten days of their Summer Sessions. These summer schools afford exceptional opportunity for reaching the entire State, through its teachers. The topics discussed were "The Church and a Warless World," "The Problem of the White and Yellow Races," and "Constructive Immigration Legislation." Dr. Gulick also spent several days at the Student Summer Conferences at Hollister, Mo., and at Estes Park, Colorado.

Dr. Gulick reports unexpectedly deep interest in international questions. If the entire population of those States is as concerned with these matters as the audiences he met, the usual statement that the Middle West is not interested in America's international problems is far from correct.

DENOMINATIONAL ASSEMBLIES CONSIDER COOPERATIVE WORK

The General Conference of the Methodist Episcopal Church, South, which gathered at Hot Springs, Ark., on May 3, received Dr. Charles S. Macfarland and Dr. E. O. Watson, Secretary at the Washington Office, as representatives of the Council. An appropriation of \$10,000 per year to the cooperative work carried on by the Council was made, including \$2,500 for expenses of its representatives.

The General Conference of the Colored Methodist Episcopal Church, meeting at St. Louis on May 3, was attended by Dr. George E. Haynes, and Dr. W. W. Alexander, Secretaries of the Commission on the Church and Race Relations, who addressed the conference on the significance of the work being done along inter-racial lines. A special vote of approval and commendation was given.

The General Assembly of the Presbyterian Church in the U. S. A., at Des Moines, Ia., May 17 to 27, approved the report of its Committee on Cooperation and Union, recommending larger support of the Council, and referred to the Executive Commission the question of including the Council in the official budget of the Church for \$30,000.

The General Assembly of the Presbyterian Church in the U. S. (South) at Charlestown, W. Va., May 18 to 25, was attended by Dr. Macfarland and Dr. Charles L. Goodell, Secretary of the Commission on Evangelism. Relations with the Federal Council were a question of much debate, a considerable group urging that the churches and the Council ought not to deal with social, industrial and international questions. The Assembly voted by a large majority to remain in the Council, but declined to make an appropriation to its work.

The General Assembly of the United Presbyterian Church at Cambridge, Ohio, May 24 to 30, received Dr. Goodell warmly. Action was taken continuing its financial support.

The General Synod of the Reformed Church in America, meeting at Pella, Ia., from June 8 to 13, was also attended by Dr. Goodell and the support of the Council was continued.

At the Northern Baptist Convention, at Indianapolis, June 14-20, Dr. John M. Moore, Chairman of the Federal Council's Administrative Committee, Dr. Albert G. Lawson, Dr. Clarence A. Barbour and other representatives of the denomination on the Council were in attendance. An appropriation of \$25,000 for

the Federal Council was authorized, with the provision that the definite amount of payment be left to the Administrative Committee of the Board of Promotion, subject to the approval of the Finance Committee of the Convention.

The Christian Reformed Church met at Orange City, Ia., June 21-30. Unusual cooperation has been received from this body during recent months in the Federal Council's appeal for the Russian famine.

A FEDERATED COMMUNITY CHURCH

By E. B. SANFORD

Honorary Secretary of the Federal Council

A little over fifty years ago the town of Middlefield, Connecticut, was set off from Middletown, one of the oldest towns in the State. The new town was exceptionally prosperous. A Congregational and Methodist Church and later on an Episcopal Chapel were built at the village centre. The Episcopal Chapel was closed several years ago but the Congregational and Methodist Churches, coming into the heritage of funds amounting in the aggregate to over \$60,000, have been more than ordinarily prosperous for country churches. Dwelling and working together in pleasant relations the congregations have been small and the question was often raised, why cannot we come together in one Community Church? The resignation of the pastor of the Congregational Church, less than a year ago, opened the way to action that by the unanimous vote of both congregations has organized The Federated Community Church of Middlefield.

Aided by the counsel of the Methodist superintendent of the New Haven district and the Secretary of the Connecticut Federation of Churches, a representative committee secured a well qualified pastor. The separate congregations have seldom averaged over 50 in attendance. Since the opening of the united service the congregation has been about 200 and the Sunday School has quadrupled in numbers.

The members of the federated church continue their denominational relations and contribute to the benevolent work of their denomination. The Communion service alternates in the use of the Methodist and Congregational methods. Every Protestant home in the town finds a welcome to the Community Church and the union is already giving a new impulse to the spiritual life of the community.

Conference Urged in Place of Economic Combat

UNUSUAL attention has been attracted by the action of representatives of the three great religious groups in the United States—Protestant, Catholic and Jewish—in making a joint appeal to the President on June 19th to take action looking toward the settlement of the coal strike. This is believed to be the first time that the three religious organizations have definitely joined in an attempt to bring moral and religious principles to bear upon an industrial question. The action was taken by the Federal Council's Commission on the Church and Social Service, the Department of Social Action of the National Catholic Welfare Council and the Social Justice Commission of the Central Conference of American Rabbis. It is noteworthy that President Harding has since acted along the lines suggested.

The appeal read in part:

"We desire to express to you, on behalf of the three great religious organizations that we represent, our conviction that the time has arrived when our Government should act to bring about a conference in the bituminous coal industry to end the present strike. We believe that the majority of the people of this country are unwilling to have its vitally important industries subject to economic combat as a means of settling disputes. Whenever either disputant in a controversy declines to employ the methods of conference and arbitration, it becomes proper for the Government to intervene. It is inconceivable that public action should wait until the sufferings of women and children in mining towns should have reached the proportions of a national calamity."

After recalling the previous effort made by the Protestant and the Catholic bodies to secure conference between the two parties to the controversy, and after expressing "approval of the action of the Administration in publicly fixing responsibility for the failure of such a conference upon certain of the coal operators who were unwilling to be governed by the terms of their agreement," the appeal continues:

"In spite of the desire of the Government to avoid interference in the controversy, it has become necessary for the Secretary of Commerce to request the operators in the non-union fields, and the retailers, not to take undue advantage of the situation by excessively increasing the price of coal. This action, manifestly necessary under the circumstances, nevertheless serves to show the helpfulness of the nation and the increasing danger to the public in the

face of so great an industrial struggle. The coal reserves are being steadily depleted; the suffering of the miners and their families is becoming more acute and the bitterness attendant upon the conflict will inevitably increase."

After urging again the calling of a conference, either within the Central Competitive Field or in the whole industry, and also the setting up of a governmental investigation to get at the underlying facts of the management of the coal industry, the appeal concludes:

"We call upon our Government, out of concern for the well-being of the nation as a whole, the health and comfort of the miners, and the preservation of the mining industry, to take immediate steps to bring the disputants together in order to secure a just settlement of the present strike and an organization of the coal industry on the basis of the maximum service to the nation. You, Mr. President, succeeded in bringing the nations together in conference to reduce armaments and the incitements to war. We respectfully urge that a national coal conference and a Federal investigation of the coal industry would have far-reaching consequences in promoting domestic tranquility, and abridging the causes of industrial strife."

CONFERENCES IN WEST

Dr. Worth M. Tippy, Dr. Samuel Zane Batten, Dr. Arthur E. Holt, and Dr. Alva W. Taylor, representing the Commission on the Church and Social Service, held industrial and community conferences in Far West cities during May, including Los Angeles, Bakersfield, Fresno, San Francisco, Sacramento, Portland,

Seattle, Boise and Salt Lake City. With the exception of Bakersfield, Fresno, Boise and Salt Lake City, where the conferences were organized by pastors, the meetings were in charge of local federations of churches. Generous and whole-hearted cooperation was also given by influential community organizations. At San Francisco the secretaries were reinforced by Mr. Whiting Williams, who spoke in the First Presbyterian Church. Grace Cathedral was opened to Dr. Tippy.

As a rule, four main groups were reached by the week-day conferences: pastors in the morning on "How may pastors better prepare themselves to interpret Christian principles to industry"; business men at luncheon clubs on "Practical Application of the Christian Spirit to Industry"; social workers in the afternoon on "Churches and Social Agencies"; labor at night, usually at a labor temple, on "Shall Employers and Workers Fight or Cooperate?"

The range and significance of the conferences will be understood from the following summary: At Los Angeles there were two meetings with labor, four Sunday addresses in churches, an inspiring conference of the pastors of the Los Angeles area, addresses before the City Club, the Women's City Club, the Alliance of Social Agencies, and an Employers' luncheon. At San Francisco the Secretaries preached in nine churches and addressed the Congregational Sunday School Convention, the Presbyterian Elders, the Labor Council, the Ministers' Association, the Commonwealth Club, the State Welfare Commission and a mass meeting at Oakland. In other communities a similar schedule was followed.

At Boise, Idaho, Governor Davis and four judges of the Supreme Court and the Mayor attended the noon luncheon of business men, labor and ministers. The conference at Salt Lake was organized by the Rt. Rev. Arthur W. Moulton, Bishop of Utah.

WORKING WITH M. E. CHURCH, SOUTH

The Methodist Episcopal Church, South, is rapidly developing its rural and urban work on far-seeing lines, combining with Evangelism and Religious Education Community and National Service. In order to train its ministers for these new forms of service it is holding a series of summer schools at Ashland, Va., Durham, N. C., Lake Junaluska Assembly, Birmingham, Ala., Dallas, Texas, and Conway, Ark. Four of the secretaries of social service

in other bodies are assisting in these summer schools during the present season—Doctors Harlan, Holt, Taylor and Tippy—through the cooperation of the Federal Council.

Doctor Tippy's lectures have covered the fields of the social program for the city church, and church administration. At Birmingham he had conferences with leading pastors of the denominations on the coordination of social work in the city, and also assisted a group of pastors in rearranging plans for new buildings to house seven-day activities.

CONFERENCE ON CHILD WELFARE

The Department of Child Welfare organized on February 10th by the Commission on the Church and Social Service held its first conference in Providence on June 22nd in the Grace Episcopal Church on Westminster Street. (This immediately preceded the opening session of the National Conference of Social Work.)

The speakers at the conference were Mr. Henry W. Thurston, the Chairman of the Child Welfare Department, who gave a brief outline of the history of the movement which was begun in December 1920 by a group of representatives of the large religious bodies in conjunction with those of associations interested in child welfare. "The Intake Problem of an Institution for Dependent Children" was the subject of an address by C. V. Williams, superintendent of the Illinois Children's Home and Aid Society. The third speaker, Rev. J. B. Jones, financial secretary of the Methodist Children's Home Association of Ohio, discussed the subject "The Problem of Standardization of the Institutions under Church Auspices." Rev. C. K. Gilbert, Secretary for Social Service, Protestant Episcopal Church, Diocese of New York, spoke on "Religious Education of Dependent Children."

"The Motion Picture Problem" is the subject of a striking study just published by the Federal Council's Commission on the Church and Social Service. To Very Rev. Charles N. Lathrop, Secretary of the Department of Social Service of the Protestant Episcopal Church, and Mr. Lee F. Hammer, Director of the Recreation Department of the Russell Sage Foundation, is due especial credit for a great amount of investigation and research.

"The Social Gospel and Personal Religion," by Rev. F. Ernest Johnson, and "Social Work in the Churches," by Rev. Arthur E. Holt, have also been issued recently.

Churches Send Representative to Russia

AS representative of the Protestant Churches upon the staff of the American Relief Administration in Russia, Rev. John Sheridan Zelig, pastor of the First Presbyterian Church of Troy, N. Y., sailed from New York on June 20.

The invitation to the Federal Council of the Churches to appoint a representative upon the Relief Staff in Russia came in recognition of the large part played by the Council in securing funds for the famine. In addition to the large amounts which have gone directly from the churches to the American Relief Administration and the American Friends' Service Committee (Quaker), \$121,000 have come to the Federal Council's office. Part of this was transmitted to Russia months ago. The balance will be expended under the general direction of Dr. Zelig.

Under the "packet system" maintained by the American Relief Administration, it is possible for funds to go to the relief of especial groups designated by the donors. The Federal Council's funds are to be applied by Dr. Zelig to the relief of the clergy and other groups in the Russian church on whom will depend so much of the spiritual future of Russia.

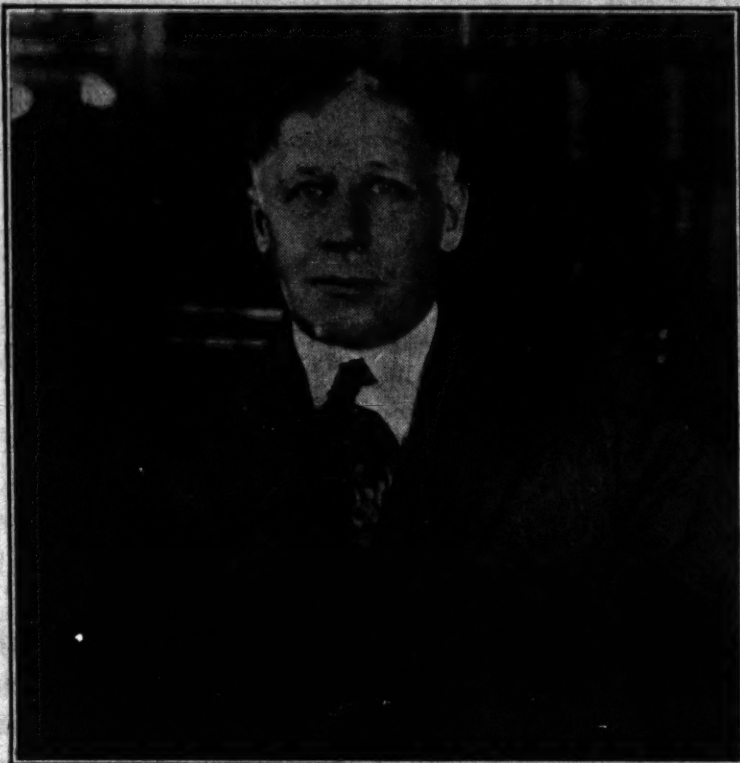
Dr. Zelig is one of the best known Presbyterian pastors in New York State. His notable experience under the Red Cross in France during the war gives him, in addition to his many personal qualifications, unusual equipment for the performance of this most important task.

DR. SPEER WELCOMED HOME

On the occasion of the return of Dr. Robert E. Speer, the President of the Council, from an absence of nine months in the Orient, a dinner in his honor was given by the Council at the Hotel Pennsylvania on the evening of May 26. One hundred and seventy-five friends of the

Council and Dr. Speer were in attendance.

Dr. John M. Moore, Chairman of the Administrative Committee, who served as toastmaster, expressed, in behalf of the Council, deep gratitude for Dr. Speer's safe return and for his leadership. Dr. John H. Finley, Chairman of the Commission on International Justice and Goodwill, voiced the joyous welcome of the whole group to its honored guest.



REV. JOHN SHERIDAN ZELIG

In his matchless way, Dr. Speer led his listeners into something of his own insight into the significance of world events in the East. The remarkable development of the foreign missionary movement and its bearing upon international good-will were the center of his address. Special attention was given to the present plight of the Christian minorities in the Near East and a stirring appeal to America to assume its full share of responsibility was made. The address concluded with a note of confident hope

as to what the Christian forces of America may accomplish, in the present crisis of the world's need, through united action and loyalty to their common Lord.

FRED B. SMITH RETURNS

Mr. Fred B. Smith, Chairman of the Federal Council's Commission on Councils of Churches (State and Local), arrived in New York on June 8, after a year's trip around the world in the interest of international understanding and friendship. Burned deep into his heart, as a result of his experiences in many lands, Mr. Smith declares, is his conviction that the supreme issue before the Church today is whether it will give itself to a mighty crusade against war and to the building up of brotherhood among the nations. The one hope for permanent peace, he believes, is in an aroused conscience in the Church.

War and The Churches

By WILLIAM AUSTIN SMITH, *Editor of The Churchman*

I HAVE not sufficient grace to be a pacifist, nevertheless I do not believe we shall ever end the stupid, beastly business of war until the Christian Church declares war to be a sin, and follows up that declaration with appropriate action. We need not repudiate the last war. The Church need not have declared war to be a sin in the year 1914 any more than it should have declared slavery to be a sin in the year one. It would be as idle a moral pastime to repudiate the past wars as it would be to repudiate our polygamous forefathers. Moral systems, we all know, are not handed down from Heaven in complete parcels. They grow. I am not contending that war was a sin five, ten or a hundred years ago. I am contending that *henceforth* war is a sin. It has now been fully revealed to us what war is made of, what are its unclean causes, its substance and its results. I maintain that if God has made anything clear to the mind of Christendom, He has now revealed to us the sinfulness of war.

If the Church is to take such a stand, it must begin at once a great crusade of preparedness; for to declare conduct sinful without urging preventive measures would be slothful. What then should be its educational program?

1. First, I think that the Church should at once begin to codify the spiritual experience of the world war of 1914. What is now required of us who believe war to be an unmitigated curse, is to give the Church a memory. During the three years which have followed the Armistice, the ecstasy of the clergy over what war would do for the soul of the race has abated. But will the Church remember what it has learned? We have tabulated the wages of many kinds of sin—lust, intemperance, greed. What the last war taught us about the sinful fruits of war, let us hold fast in memory! Let us teach it, shout it from the housetops, put it into pamphlets and books, into sermons and catechisms, into commandments and programs, and into a mighty, world-wide crusade, with a train of martyrs sealing the truth, if need be, with their blood! Then, if the world should determine to go to war again in our generation, the Church will have the documents to give the lie to those propagandists, laymen, women and

priests, who will again talk of war as Calvary and its sacrifices as spiritual discipline.

In all the anti-war propaganda, material waste and physical suffering have received the major emphasis. These considerations will never end war. The conviction that war is sin alone will bring the issue squarely before the conscience of the race, and give wings to its latent idealism. If the war-makers should hold the faintest suspicion that the pulpits of Christendom would do their own Christian thinking about war, and exercise the liberty of choice whether they should bless or condemn it, our governments would be more deliberate about setting the stage for another war.

2. If the Churches declare war to be a sin, we must seek to discover what are the irritants in our present social order which tend to produce war. What is fundamentally wrong with the civilization which, every few decades, brings the plain peoples of the world into the shambles, stains their souls with unreasoning hate, and makes beasts out of heroic, chivalrous men? Something is radically wrong. What is it? The Christian Church need not bless this civilization any more than it need bless the Soviet Republic. The Church produced the civilization of the Middle Ages, such as it was. The Church had very little to do either with making or bettering our present civilization in its basic qualities. The Church accepted it as the industrial revolution molded it, and we became its handmaid. Those within the Churches who are not satisfied with a civilization which brings its beneficiaries, every generation or two, into the shambles must set themselves to weighing in the scales of Christian ethics our present social order. We must make fellowship prevail at home in our industrial order, before we can hope to make fellowship prevail among the nations.

3. If war meant killing the real enemy, the Churches might view it as they do capital punishment—grim, but necessary. But the real enemy doesn't get into the trenches. We are told that Stinnes of Germany was the instigator and the brain of the rape of Belgium. It was he who for commercial reasons counseled the stripping of Belgium's industries, the crippling of the French mines, the deportation of expert

Belgian workmen to German factories. But how can Belgian and French patriots ever avenge themselves upon Stinnes by going to war against Germany? He is probably richer today than he ever was. It isn't Stinnes that they bomb and gas and bayonet when they go to war. It is innocent victims like themselves, their own blood-brothers in Christ.

We are taught to hate the innocent. The Church aids and abets this bestial business in which every government engages in the time of war, of blasting people's souls with the indecencies of hate. Nobody ever deserves to be hated as nations hate one another in war. To produce such venom, the hate makers lie about their fellowmen. They suppress the truth which would mitigate hate. They deliberately spread a spiritual plague. They breath out the hate germs from press bureaus. They befoul the minds of simple, honest, good-natured people with their lies. Finally they succeed in producing a *fighting edge*. Most farmers, artisans, clerks, fathers of families, and mothers, prefer peace to war. Without the help of the devil we couldn't make warriors of men of today. The Church blesses this beastly business! And journalists call it the lesser of two evils! The next war may be the lesser of two evils; but if the Church blesses that war it will be committing a sin, for God has given us the intelligence and the conscience to prevent it.

When we say war is sin, we mean modern war in its depraved totality, its lying and its lust, its atrocity provoked by lies, its counter-atrocities, provoked by atrocities, its food blockades—the worst atrocity of all—its vengeance wreaked upon unborn babes. How long will the descendants of the apostles permit politicians and diplomats to tell them when and how they should abrogate the Gospel, teach a new commandment of hate, and bless rapine and murder? Isn't it about time we used the intelligence God gave us to discern what war is? The people who are shocked when we say that war is sin, are thinking of war in abstract terms. They define it to be justice battling against wrong, chivalry against the bully. It is no longer that. The bullies don't get into the trenches. The real sinners never breathe the poison gas.

4. We can make war on war psychology by shifting the emphasis of adulation from war heroes to men and women who have wrought some good work on behalf of Christian fellowship. Obviously the great teachers, doctors, scientists, deserve honorable mention. What

folly that school children should know all about Napoleon, and so little about Pasteur! All about Sherman and nothing about the men who gave their lives to conquer the yellow fever germ in Cuba. Our calendar of saints is too exclusive!

We can also make war on experts. It is humiliating to read in the daily press what the Assistant Secretary of the Navy thinks is necessary to insure our national safety, while bishops and other ministers who ought to know something about the spiritual forces which make for security, lend a reverent and attentive ear. Army and navy experts and statesmen have been giving the plain peoples of the world protection for a good many centuries. But wars and famine and unemployment go merrily on. Why shouldn't the Church exhibit some of its expert knowledge? I don't think we could kill many more people by our mistakes than our highly honored experts have been doing heretofore.

"This is all very well," someone says, "but what do you propose to do? You say you are not a pacifist, yet you urge the Church to boycott war and declare it a sin. What if Japan should attack California? What if some bully of a junker should slap your grandmother on the face? What if England should attempt to crush France? Or Russia and Germany should pool issues and overrun Europe? What if the Crescent should again come to grips with the Cross? War can be the lesser of two evils. Would you bolt patriotism and morality and go it alone on a fine formula?"

I am not greatly concerned about these "what ifs?" I can suggest them as fast as my opponents.

What if the Church should discover where its true mission lies—among the great mass of the world's plain people, of every nationality and clime—and its voice should be lifted among the people to win their trust and give them Christian leadership. What if, when the men who have business interests in Mexico begin to fill the press with their pre-war atrocity stories, and their representatives in Congress begin to talk intervention—what if the Church spoke up and said, "You can't make war upon Mexico. We shall preach peace while you are preaching war. We shall denounce conscription. We shall go to jail if need be, not as pacifists or conscientious objectors, but as Christian citizens who refuse any longer to be made fools of in the name of false patriotism!"

What if the Church took so seriously to heart the gravity of the sin of war that we started to carry on the biggest crusade that the Church has ever attempted in the long years of her history, spent our missionary dollars upon it, spent our brain upon it! What would war-makers think of the expediency of making war with this kind of inflammable material at home?

What if the Churches here in America should flood Asia and Europe and the islands of the sea with propaganda against war, drop it from aeroplanes, instead of dropping bombs, send it through secret channels, teach it in mission stations? What if we meant business? What if we refused to spend our talent, our prayers, our parishioners' money, in teaching the Gospel of good-will only to send up in a flame of war-hate all the product of our patient labors?

Can anyone doubt that God wills we should cleanse this world of war? Then why not trust God to help us find the implement wherewith to rid the planet of the loathesome thing? We shall never abolish war by gradual improvement and the slow processes of redemption of human nature. Dueling was not abolished by converting duelists. Men still insult and impugn one another's honor, but they don't fight duels. Dueling was abolished by a fiat of the Christian conscience. If we wait to abolish war till all men love one another, we shall wait until Judgment Day. Some generation has got to stop the thing short. Why not ours?

(Limits of space have necessitated the condensing of Dr. Smith's address.)

PLANS FOR "NATIONAL CONFERENCE ON THE CHRISTIAN WAY OF LIFE"

The step taken by the Federal Council a few months ago in initiating a great conference, on a nation-wide scale, to be held after at least two years of preparation, on the meaning of Christianity for our contemporary life, has led to a growing movement of large dimensions. The group appointed by the Council to study the question of organization and to constitute a national committee named a committee of one hundred and fifty.

"The National Conference on the Christian Way of Life" is expected to be the formal designation.

The first meeting of the national committee was held at Lake Mohonk, N. Y., on May 8

and 9. The executive committee created at that time, with Professor William Adams Brown as chairman, and including in its membership forward-looking leaders in all the churches, has held several meetings since and is creating special commissions to study between now and the time of the Conference (presumably 1924) the following subjects: Christianity and Industry, Christianity and Race Relations, Christianity and International Relations, Christianity and Education, and the Social Function of the Church.

Rev. Kirby Page, 311 Division avenue, Hasbrouck Heights, N. J., has consented to serve temporarily as secretary of the conference. Announcement of the chairman of the national committee and its executives will be made later.

While the holding of such a conference has been approved by the Federal Council, the Conference is to have no official connection with the Council and is to develop wholly under the guidance of its own committee. While bearing no relation to the Universal Conference of the Church of Christ on Life and Work, now planned for 1925, this national conference will, in effect, be a partial preparation for the international gathering.

GENERAL PERSHING CONTINUES INTEREST IN CHAPLAINS

At a dinner given to General Pershing by the General Committee on Army and Navy Chaplains at the Cosmos Club, Washington, Thursday evening, June 8th, the Chaplain's Medal was awarded to him in recognition of the distinguished service he rendered the cause of religious work in the Army during the war.

Bishop William F. McDowell presided. Col. J. T. Axton, Chief of Chaplains, made the presentation address, speaking of the important work of the General Committee on Army and Navy Chaplains, and of General Pershing's special interest in religious work in the Army.

General Pershing responded by narrating incidents connected with himself in relation to Chaplains in the Philippines and on the border. He expressed his appreciation of the service rendered by the Federal Council, not only during, but since the war. He assured the Committee of his deep and continuing interest in the Chaplain's work.

Christian Leaders From Many Lands at Copenhagen

ABOUT 240 representatives from the churches of 25 nations are expected to assemble at the meeting of the International Committee of the World Alliance for the Promotion of International Friendship through the Churches at Copenhagen from August 5th to August 11th.

The President is the Archbishop of Canterbury, and the Chairman of the International Committee is Rev. Nehemiah Boynton.

The American Section of the International Committee consists of the following persons, including some who are appointed as substitutes for this meeting:

Rev. William P. Merrill, Rev. Nehemiah Boynton, Mr. George A. Plimpton, Rev. Charles S. Macfarland, Rev. Frederick Lynch, President W. H. P. Faunce, Mr. Hamilton Holt, Dr. John R. Mott, Bishop Luther Wilson, Mr. Fred B. Smith, Rev. Charles E. Jefferson, Rev. Arthur J. Brown, Prof. William I. Hull, Rev. Samuel A. Eliot, Rev. Henry A. Atkinson, Rev. Anson P. Atterbury, Rev. A. Z. Conrad, Bishop James Cannon, Jr., Rev. Roy B. Guild, Rev. Lauritz Larsen, Rev. Peter Ainslie, Rev. Lynn Harold Hough.

PLANS FOR UNIVERSAL CONFERENCE

The International Committee of Arrangements for the Universal Conference of the Church of Christ on Life and Work, which was appointed at the preliminary conference at Geneva in 1920, will also meet at Malmo, Copenhagen, on August 12th.

At this meeting reports will be presented regarding the program of the American, British, Continental and other sections, and plans will be formulated for the conference itself, which it is probable will be held in 1925.

CONFERENCE ON EUROPEAN PROTESTANTISM

The Swiss Protestant Federation, in consultation with the Federal Council's Commission on Relations with Religious Bodies in Europe, has extended an invitation to the various church bodies of continental Europe to attend a conference to be held at Copenhagen, August 11th and 12th, to consider the state of the churches in Europe.

The Federal Council has named the following representatives: Bishop James Cannon, Jr.,

Rev. Charles S. Macfarland, Rev. Arthur J. Brown, Rev. Frederick Lynch, Bishop W. B. Beauchamp, Rev. Lauritz Larsen.

The agenda for the conference have been prepared by the Swiss Federation, consisting of two sections, first: cooperative work in continental Europe; and second: the financial condition of the continental churches.

FRIENDLY VISITORS TO THE CHURCHES OF EUROPE

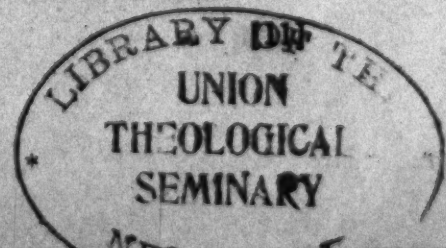
In accordance with the custom for several years past, the Administrative Committee, upon recommendation of the Commission on Relations with Religious Bodies in Europe has designated to serve as friendly visitors to the churches of Europe, a number of representative pastors and laymen who are to be in Europe during the next few months.

These commissioners go without expense to the treasury of the Federal Council. They will cover practically the entire continent. They include about sixty leaders in our evangelical churches. A further statement of their work will be made later.

HUGUENOT-WALLOON TERCENTENARY

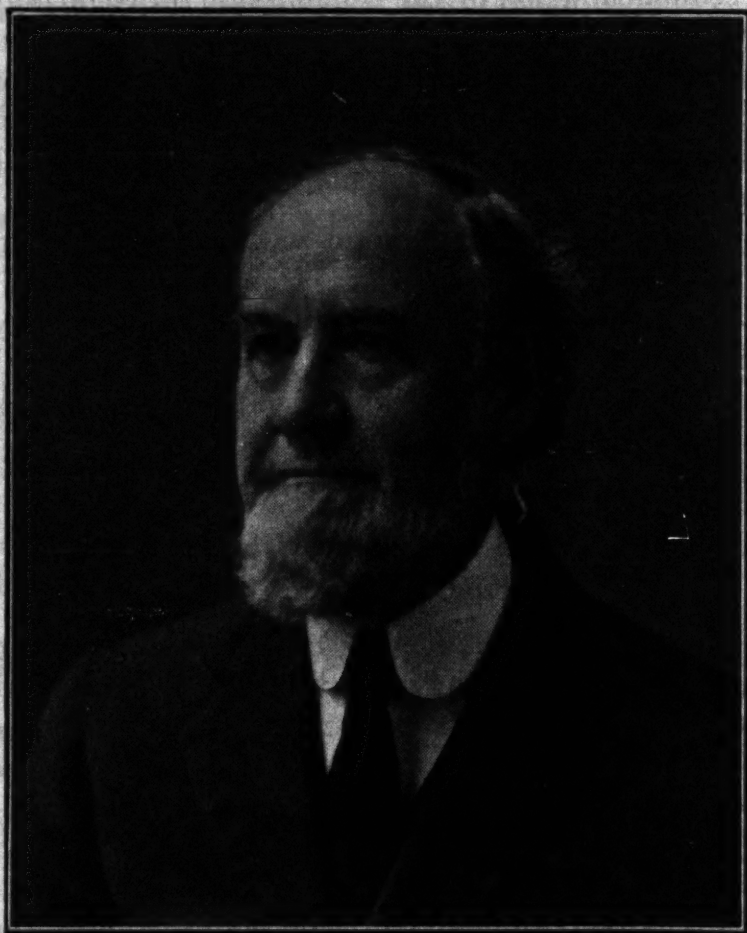
Next year, 1923, will mark an interesting event in the history of the building of our nation and of the Protestant churches, the three hundredth anniversary of the settlement of the Middle States by Walloons (French and Belgian Huguenots) in 1623. An international celebration of this Tercentenary is contemplated by Huguenots of this country, and the Federal Council's Commission on Relations with France and Belgium is creating the Huguenot-Walloon Tercentenary Commission, to cooperate with the Huguenot societies of America and various civic bodies, in the commemoration of this event.

Interest in the anniversary has been developed not only in this country, but also in Europe, especially in France and Belgium, and the Belgian Government has already expressed its intention to cooperate, through its official representatives here. It is expected that a representative of the Commission instituted by the Federal Council will have an interview with the King of Belgium some time this summer.



DR. LAWSON HONORED

To Dr. Albert G. Lawson, on the occasion of his eightieth birthday, the Administrative Committee of the Federal Council at its June meeting paid an affectionate and appreciative tribute. Dr. Frank Mason North, as former President of the Council, bore testimony to the unique service rendered to the Council by Dr. Lawson. Dr. Robert E. Speer expressed the esteem and affection in which the octogenarian leader is held by a host of people in other churches than the Baptist. Dr. William I. Haven led the thoughts of all to the Throne of Grace in gratitude for Dr. Lawson's life and service and in prayer for continued Divine blessing.



The following minute, adopted by the Executive Committee at its annual meeting last December, is now of timely interest:

"Dr. Lawson has been identified with the Federal Council from the very beginning, both in official positions and in faithful, unselfish service which began with his membership representing the Baptist Churches in the Inter-Church Conference on Federation in 1905. He assisted in the final organization of the Council in 1908, has been a member of every Quadrennial Meeting, and has served constantly without interruption on the Executive and Administrative Committees, and on several of the

Commissions. Since the organization of the Council he has attended every meeting of the Executive Committee but one.

"While this service has been constant and unremitting, sometimes during his chairmanship of the Administrative Committee an almost daily service, he has been of especial help in counsel and advice at critical moments and at times of special exigency.

"At times during the quadrennium of his service as Chairman of the Administrative Committee he has acted, when occasion called for it, as associate or assistant to the several secretaries, has represented the Council at denominational assemblies, and has even at times, in the absence of secretaries, rendered service in their place. During the whole four years of his service he attended every meeting of the Administrative Committee with but two exceptions.

"Dr. Lawson has to an almost unequalled degree found himself able to adjust denominational obligation and loyalty to interdenominational cooperation in common tasks, without finding it necessary to sacrifice either to the other. In his official positions he has counselled and suggested rather than undertaken to direct, and has always been a humble servant in the things wherein he was master."

FOR BETTER RACE RELATIONS

Dr. George E. Haynes, Secretary of the Commission on the Church and Race Relations, during May and the early part of June, covered some of the most important and strategic cities in the Middle West where local Church Federations are beginning to work for interracial cooperation and improvement of the condition of the Negro population, visiting Pittsburgh, Philadelphia, St. Louis, Cincinnati, Dayton, Indianapolis, Chicago, and Richmond, Virginia.

Out of a number of impressions received from these field activities, Dr. Haynes states that the following stand out most prominently:

"1. The time seems ripe for organized interracial cooperation, through the local federations with all the other church and social agencies of these communities, for constructive programs for improving the conditions of Negro life and race relations.

"2. The people in these communities are asking and looking to the Federal Council for assistance in working out for their communities definite constructive programs."

Developing Friendlier Relations with Mexico

THE development of more friendly relations between Mexico and the United States is discussed in the report made to the Federal Council by its Mission of Inquiry, consisting of Henry Goddard Leach and Dr. Macfarland.

After speaking of the missionary agencies as the most far-reaching influences at work in Mexico, the report presents recommendations, in part as follows:

"I. The Political Situation: The political situation is confused, and no one can estimate how long it will be before it emerges from this confusion. We believe, however, that so far as our Commission on International Justice and Goodwill is concerned, it ought to proceed with carefully thought out and well arranged plans without any reference whatever to the political situation.

"II. Commercial Interests: Our American commercial interests have not, on the whole, been serviceable in the development of friendly relationships between the peoples of the two nations. In many cases they have had the opposite effect. We were greatly surprised to find that, generally speaking, the commercial interests have had relatively little concern for this matter. Comfortable clubs, hospitals, schools, and to some extent Union Churches, have been provided to meet the interests of American residents, but very little corresponding to this has been done for the Mexican people. There has been some slight welfare work for industrial workers but it appears to have been rather negligible. We believe that an effort ought to be made to induce the commercial interests, which have unquestionably secured profits from Mexico, to make some return by assisting in the development of social and educational institutions for the welfare of the people, as well as some real help for our Missions. We feel, as the result of several frank conferences on this matter, that a persuasive effort in this direction would not be altogether without success. . . .

"III. Friendly Intercourse: So far as we can learn there is no adequate organization of American people for the specific development of relations with Mexico other than one which is concerned with 'American rights.' There would certainly be opportunity for one devoted to American opportunities and duties in Mexico. At our closing conference it was recommended that we secure the organization in

some form, in America, of 'The Friends of Mexico.' . . .

"V. Education: We are persuaded that the greatest thing which the American Churches and the American people could do for Mexico would be to enter into cooperation with that country in the development of our common educational interests. A start has been made in this direction through arrangements for the exchange of students and the general plan has already been considered by the Committee on Cooperation in Latin-America and by other agencies, with whom our Committee should confer. . . .

"The beginning of such a procedure should be the establishment of a university, broadly Christian in its character, in Mexico City. It would need especially a normal department of trained teachers for the public school system, a department of agriculture, and a department of political economy. It should not be an American affair imposed upon Mexico, but invited by Mexicans, although we might appropriately send some of our best teachers to assist in its institution and development. . . .

"VII. In order that the above recommendations may secure adequate consideration, we recommend that the Commission on International Justice and Goodwill appoint a special Committee on Mexico, similar to the Committee on Relations with the Orient, composed of persons who will give earnest attention to these great opportunities. . . .

"VIII. We recommend that a representative of Christian work in Mexico be invited to come to New York, in the early fall, or at such time as may prove most suitable, to assist the Committee on Relations with Mexico in the consideration and prosecution of these plans.

"Your representatives have been deeply impressed on the one hand with the divine opportunity that we have in Mexico, and on the other hand with the fact that none of our national interests concerned with Mexico have as yet availed themselves of this opportunity, and that our next door neighbor internationally has received from America less neighborly consideration, and more unneighborly treatment perhaps, than any other nation in the world."

NEW MOVEMENT IN BEHALF OF INTERNATIONAL COOPERATION

When, on December 27th, a small group of representative men met at the Yale Club, in New York, at the invitation of the Federal Council's Commission on International Justice and Goodwill, to discuss ways and means of rousing public opinion on behalf of the disarmament treaties then coming before the Congress of the United States, they took action which is bearing fruit beyond anything then contemplated. The "Committee for Treaty Ratification," which grew out of that meeting, with Mr. George W. Wickersham chairman, and Rev. Charles S. Macfarland secretary, has, of course, fulfilled its purpose, but its underlying idea is to be perpetuated in a permanent "American Association for International Cooperation."

It was the desire of the Committee on Treaty Ratification to provide a medium of expression on the vital questions involved in the Treaties, which should be non-partisan and non-political, and should help to lift these problems out of the petty bickering and bargaining of party politics, keeping them on the lofty plane on which they were formulated. The proposal met with such an enthusiastic response that the membership of the Committee was enlarged to include about one hundred and seventy-five, embracing representative men and women of all parties and many widely divergent interests and occupations.

This Committee, while owing its origin to the initiative of the Federal Council, had no official connection with it and was wholly independent. While the Federal Council was carrying on a campaign of education in the churches, this Committee addressed itself to the public at large, urging various groups of citizens all over the country to make known their support of the treaties and to express their opinion to their Congressmen.

The success which greeted the efforts of the Committee, and the widespread interest in its work which had been aroused throughout the country, made it seem desirable to continue the work of the Committee on a broader basis than that of the specific result just accomplished.

When a proposal to institute a popular movement in the interest of America's joining in international cooperation in general was made at a conference called by the Federal Council's Commission on International Justice and Goodwill, a meeting of the Committee on Treaty

Ratification, on June 1st, voted that it should continue under the name of "The American Association for International Cooperation," and that it should be "a popular non-partisan association to unite all believers in American cooperation for World Peace through international organization." Its purposes were declared to be to "promote nation-wide understanding of international relations and obligations by the people of the United States (without at the present time raising the political issue of whether or not the United States should give its adherence to the existing League of Nations), and to cultivate American public opinion in support of cooperation by the United States in the Permanent Court of International Justice and International Commissions dealing with social and economic questions, and the promotion and maintenance of the necessary agencies for peaceful international relationships throughout the world."

The former officers of the Committee for Treaty Ratification were elected to continue their work with the new Association, and to appoint any further committees that might be needed. A general statement of the actions taken by this important meeting has been sent out to a large number of interested persons, and applications for membership are beginning to come in in considerable numbers.

FEDERAL COUNCIL STAFF ENJOYS FIELD DAY

In spite of sturdy opposition from Jupiter Pluvius, the Federal Council's staff held a delightful "field day" at Mountain Lakes, New Jersey, as the guests of Dr. and Mrs. Macfarland on June 3. A special car from Hoboken brought the fifty guests to the charming scenes of Mountain Lakes at ten o'clock, where they were met by an escort of the Boy Scout Troop. The morning was spent in boating, bowling at the Club-house and hiking over the hills.

A happy feature of the luncheon hour was an informal observance of the 80th birthday of Dr. Albert G. Lawson, who was one of the guests. Dr. Macfarland paid a glowing tribute to the worth of Dr. Lawson as counsellor to the Federal Council and as personal friend, and a huge birthday cake added a graceful touch to the occasion.

A downpour of rain stopped short a desperate battle on the diamond between the Mountain Lakes boys and a "seasoned" Federal Council nine (fortunately for the latter!).

Protestant Churches Gain by Co-operation

THE Sacramento, Cal., Federation, when organized about ten years ago, was composed of churches with a membership of 4,000. The goal set then was 7,500 members. Now they are reaching forward for a goal of 10,000. Through the earnest carrying out of the plan of a simultaneous pastoral evangelistic campaign the Sacramento churches received 1241 new members in 26 churches, a gain of 14% for the year, the best record for the churches of any Federation.

TEN YEARS' PROGRESS IN CLEVELAND

The Federated Churches of Cleveland have just passed the tenth milestone in their history under the successful leadership of Rev. E. R. Wright, who has served as executive secretary continuously since 1912. As a tribute to his service he has been granted a year's leave of absence and was recently presented with a purse of \$3,000. A published history of the work, under the title "The Federated Churches of Cleveland; A Ten Years' Resume," is a record of notable activity.

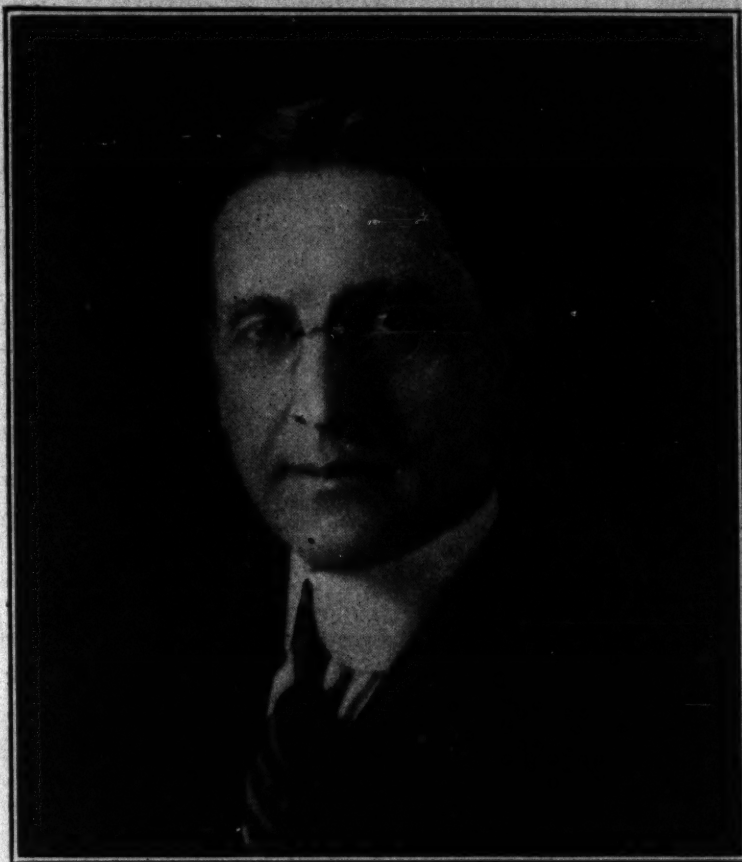
DISCOVERING RELIGIOUS VALUES OF THE DRAMA

The Greater Boston Federation of Churches and Religious Organizations on May 4 and 5 presented the play "Jeremiah" in the National Theater before audiences which totaled more than 2,500 persons. The play was written by Mrs. Eleanor Wood Whitman, formerly of the Wellesley College faculty in the Biblical department. The objects aimed at by the Federation included the following:

- a. To show what may be done by the churches collectively in dramatically presenting religious truth.
- b. To foster the resumption of religion's hold upon the drama.
- c. To illustrate one way in which the Scriptures may be powerfully taught.

STATE-WIDE COOPERATION IN OHIO

A strong stand for better motion pictures, re-endorsement of the "social ideals of the churches," recommendation that churches in each county conduct a house-to-house religious survey and a county-wide evangelistic campaign, and authorization of special committees to represent sentiment of Ohio's Protestantism in matters of legislation and law enforcement were outstanding features of the two-day conference of Ohio Protestant denominational leaders and members of the council of the Ohio Fed-



REV. E. R. WRIGHT

eration of Churches in Columbus June 6 and 7.

The Conference approved Will Hays' action "in eliminating certain objectionable films and actors" and promised him support. At the same time the body recommended that "local churches, through county or city federations, or specially devised committees, assume the initiative in the formation of permanent community or city committees that will crystallize sentiment for support of state censorship."

The following recommendations were adopted concerning following up the house-to-house survey:

"That country-wide evangelistic campaigns be conducted simultaneously.

"That union evangelistic mass meetings be accompanied with and followed by personal worker teams, the personal evangelism of these teams to be continued, throughout the year, until every individual in each community is reached."

New Insights into the Christian Way of Life

THE remark of the author of "*Painted Windows*" that Miss Royden is at once a true woman and a great man took on new meaning for us when we read her "*Sex and Common Sense*" (G. P. Putnam Sons, London and New York, 1921). For candid honesty and intellectual grasp, combined with sympathetic insight and delicacy, this book is simply unsurpassed. It is a noble contribution to one of our most difficult but most fundamental problems. The relations of the sexes, including marriage, divorce and birth control, are dis-

cussed with singular charm and clarity. It will help any pastor to be more helpful to his people and it will clarify public thinking on a subject altogether too much left in a murky atmosphere.

No little book was ever better named than Prof. V. G. Simkhovitch's "*Toward an Understanding of Jesus*" (Macmillan, New York, 1922). It does just what it promises—helps us to appreciate the social environment in which the personality of Jesus developed and in which his conception of the meaning of life was formed. The analysis of the international situation that Jesus faced and his way of meeting it makes us see more deeply the significance of the message and spirit of Jesus for our present age. The author pictures vividly the alternative that confronted Jesus as a leader of his people. Should he lead the party of those who would save the nation through opposing by force the Roman power, or should he side with those who would let the distinctive life of Judea be submerged in Roman culture? Neither. He would face the powers of a pagan civilization with the moral dynamic of an inner attitude of faith in the inherent supremacy of spiritual values—and the Sermon on the Mount is the result.

In "*Art and Religion*," by Van Ogden Vogt (New Haven, Yale University Press, 1921), we find a book with a needed message. It deplores the cleft in Protestantism between art and religion, urges attention to the aesthetic side of religion in its worship, architecture and furnishings, and declares that the religious institution has an incomparable opportunity to send out influences of beauty. Rich in suggestiveness for all religious teachers.

—S. M. C.

ON THE WORK OF THE CHURCH

The American Home Series. Edited by Norman E. Richardson. Abingdon Press, New York (\$0.15 to \$0.25 each).

We do not know where one could find a more helpful series of brief monographs covering various phases of Christian family life, with special attention to giving guidance to parents in the moral and religious training of children. The titles listed below indicate the fundamental importance of the themes and the authors have been selected from among outstanding leaders in the respective fields.

The Nation's Challenge to the Home, How One Real Mother Lives with Her Children, Parenthood

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 23, 1912, OF FEDERAL COUNCIL BULLETIN, published bi-monthly at NEW YORK, N. Y., for April 1, 1922. In the State of New York and County of New York.

Before me, a notary public in and for the State and county aforesaid, personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of the FEDERAL COUNCIL BULLETIN, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Editor, none.

Managing Editor, Samuel McCrea Cavert, 105 East 22nd Street, New York, N. Y.

Business Manager, Charles S. Macfarland, 105 East 22nd Street, New York, N. Y.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent. or more of the total amount of stock.)

The Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. (Membership approximately 19,504,000.) Alfred R. Kimball, Treasurer, 105 East 22nd Street, New York, N. Y.; Dr. Robert E. Speer, President, 156 Fifth Avenue, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22nd Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22nd Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT.

(Signature of editor, publisher, business manager, or owner.) Sworn to and subscribed before me this 25th day of March, 1922.

(Seal)

JOHN B. PREST.

Notary Public, No. 122,
New York County.

(My commission expires March 30, 1922.)

and Heredity, The Roots of Disposition and Character, The First Year in a Baby's Life, Thumb-Sucking, The Education of the Baby Until It Is One Year Old, First Steps Toward Character, The Second and Third Years, The Education of the Child During the Second and Third Years, The Mother as Playfellow (Years One, Two, and Three), The Problems of Temper, The Problems of Fighting, The Government of Young Children, The Punishment of Children, The Home Kindergarten, The Religious Nurture of a Little Child (Years Four and Five), The Nervous Child, On Truth Telling and the Problem of Children's Lies, etc.

The Honor of the Church. By Charles R. Brown. Pilgrim Press, Boston, 1922.

The all too prevalent tendency to "knock" the Church is dealt with in Dean Brown's usual matchless vigor and incisiveness. An effective antidote for the captious critic.

The Meaning of Paul for Today. By C. Harold Dodd. New York, George H. Doran Co.

An interpretation of the thought of the Great Apostle in modern terms and in relation to contemporary issues that brings insight and illumination to bear upon the Pauline Epistles. If there are those who suppose Paul "outgrown" let them read this book.

Dictionary of Bible Proper Names. Compiled by Cyrus A. Potts. New York, Abingdon Press, \$2.00.

An elementary dictionary of the proper names in the Old and New Testaments, with pronunciations,—a useful tool in the Sunday School.

The Community Daily Vacation Bible School. By E. C. Knapp. New York, F. H. Revell Co.

A practical treatise on the Vacation Bible School, with special attention to the Community School. A most useful manual.

ON SOCIAL QUESTIONS

The Settlement Idea: A Vision of Social Justice. By Arthur C. Holden, Macmillan Co., 1922.

Written not by a social worker, but by a young architect, it interprets the meaning of the social settlement as seen by one who has had opportunity to study it both objectively and at first hand. A man who has seen and felt keenly the gulf between the privileged group in which he moves and the great unprivileged groups interprets the way in which he has himself come to a broadened social vision and gained an understanding of social needs. The gulf between the classes, the author insists, can be spanned only by human contacts between the two. It is in the development of these contacts and the resulting knowledge and understanding that the social settlement makes its distinct contribution to modern life.

Essays in Freedom and Rebellion. By Henry W. Nevins. Yale University Press, 1921. 213 pp.

Charming in style and stimulating in the freshness of their thought, these essays by an Englishman who has attracted the attention of Americans as the gifted correspondent of the Manchester Guardian, constitute a distinct contribution to this type of literature. Especially striking are those which deal with war, written by a man who has known war at first hand and finds in it nothing but "inevitable abomination."

The Play Movement in the U. S. By Clarence E. Rainwater. University of Chicago Press. 1922.

A study of community recreation, analyzing the "play movement," by reporting its history and underlying ideas. The word "play" is used to embrace not only playgrounds and parks, but the activities of social centers, community music, pageantry, etc. It reveals to the average layman a new conception of the significance of recreation.

Peking: A Social Survey. By Sidney D. Gamble and J. S. Burgess. Geo. H. Doran Co., New York, 1922.

An extraordinarily valuable inquiry into the actual life of the Capital city of China, made under the auspices of the Princeton University Center in China and the Y. M. C. A. Its closely packed pages (525) of facts gathered by a systematic, scientific investigation, deal with such topics as Government, Population, Health, Education, Commercial Life, Recreation, the Social Evil, Poverty and Philanthropy, Prisons, Churches and Religious Work.

The Social Interpretation of History. By Maurice William. New York, Sotery Pub. Co.

A refutation of the Marxian interpretation of history, by a socialist, with a view to making the socialist movement "an effective social instrument for the living present."

Christ and Caesar. By Nathaniel Micklem and Herbert Morgan. New York, Macmillan Co., 1921.

A thoughtful inquiry into social obligation, especially as concerns relation of church and state. The book is called "Christ and Caesar," rather than Christ or Caesar, because while insisting on an uncompromising discipleship it tries to appraise the religious significance of the state.

The Modern Ku Klux Klan. By H. P. Fry. Boston, Small Maynard & Co.

An exposé of this un-American organization that pretends to stand for "Americanism." Largely appeared in articles in the New York World.

ON INTERNATIONAL QUESTIONS

China's Place in the Sun. By Stanley High. New York, Macmillan Co., 1922.

Shows clearly how closely all the world is intertwined. Compact chapters describe America's commercial stake in China, her industrial renaissance, the people themselves, and the achievements of their civilization. The recent development of a national consciousness is clearly described, as also the interrelations of the World War and the remarkable Student Movement. Well-balanced and free from partisan bias and sinister propaganda.

Why Europe Leaves Home. By Kenneth L. Roberts. New York, Bobbs-Merrill Co., 1922.

An explanation of the reasons why Central Europeans come to America—fundamentally economic reasons, the author holds. Insists on cutting down all non-Nordic immigration sharply to prevent "mongrelization."

The American Spirit in the Writings of Americans of Foreign Birth. By Robert E. Stauffer. Christopher Publishing House, Boston. \$2.00.

First aid in understanding the immigrant. A unique collection of the evidence that the foreign-born have great contributions to make to the enrichment of our national life. Among authors included are Mary Antin, Jacob Riis, Felix Adler, Abraham Ribbany, E. A. Steiner.

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